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THE
EASTERN
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This is a tremendous thing and it should make Catholics interested in and willing to help in any way they can the patriarch of Moscow and his work in Russia.

As Catholics we are interested in Russians everywhere and in Russian Orthodox no matter under what jurisdiction they are. Yet it remains true that the fight for the soul of Russia is going on inside the U.S.S.R. and here the patriarch of Moscow leads the Christian cause. There are said to be some millions of Soviet citizens baptized.

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I quote from an article by Katherine Hunter Blair in *The Tablet* (September 1957), 'Conversations in Moscow':

'I only once asked the leading question, "Will 'Holy Russia' become a reality?" "Who knows?" replied the young priest to whom I was talking: "Of course that is what we are all praying for." Who knows?—indeed. Yet there are many things in the Soviet Union which seem to indicate that martyrdom, suffering, and the united prayers of the Eastern and Western Christendom are already bearing fruit. I do not mean only in the crowded churches. Outside the Church (if one may use a term which is still more arbitrary and unreal when used in relation to Russia than perhaps in any other context) there exists an awareness of individual responsibility, a lack of the egoism and materialism which are so widespread in the West, a dedication on the part of young people to work which will help the community, a sincerity in personal relations—in short, a brotherhood which would seem to have nothing to do with materialism. And all this with an intellectual liveliness in the search for truth. Is it wishful thinking to see in this, above all, a preparation for a Christian society.'

To get a good picture of things as they are in Russia read the three articles under the above heading in the *Tablet* of 24th August, 31st August, and 7th September 1957.

The first article we give you here are the impressions of one who has just come back from a visit to Russia for the first time.

Then some account of the Catholic approach to the problem of Russia. This Russian Center in San Francisco is one of many, such as e.g. the Benedictine monastery of Chevetogne Belgium : *Istina* the Dominican house near Paris ; the Jesuit centre at Fordham University, N.Y.

We are also able to give a photograph of the Eikonostasis in the Orthodox Oratory at Valkeakoski, Finland, painted by Father Robert De Caluwé, a Dutch Catholic priest of the



Valkeakoski Oratory's Eikonostasis, painted for the Finnish Church, by Father Robert de Caluwé



Byzantine rite (see *E.C.Q.*, Summer 1955). This shows how much the Orthodox appreciate his work among them. Father Robert writes of his method :

'In my contacts with Catholics and Orthodox, I always teach them to avoid any arguing, any kind of dispute, because there is no place for charity where there is defence of our own rights and attack on others. Many times one is tempted to change this method : it seems too long, not showing any visible results. And yet, I think it is the only good method, we must persevere in this way ; the absence of visible results will make us humble and the certainty that we are doing our part for the union of the Churches will give us strength to continue.'

We give in another place an appreciation of Father Cyril Korolevsky. He was an outstanding advocate for the method of approach to the Eastern Churches by means of adaptation. Pope Leo XIII had given permission to Latin priests when working in Orthodox countries and among Catholics of Oriental rites to adopt an Oriental rite themselves. Father Cyril both in his own person and then by his studies, research and advice prepared generations of other priests for this delicate work. He lived to make the Roman legislation in regard to the Oriental rites a reality.

THE EDITOR.

A CATHOLIC IN MOSCOW

It is a disturbing experience to go to Moscow for the first time. A first impression may well be superficial. All one can do is to record the impact as faithfully as possible.

I had been prepared to be frightened, or excited, but as we left the station I was struck by an atmosphere so drab and oppressive that I wondered if I could bear to stay there for a week. It seemed as if a grey dust had settled and all the people in the street were slightly poisoned.

In poor countries I have often been haunted by the misery, squalor, and corruption, but always as well there has been some kind of radiance. Wickedness has often seemed to flourish, but here was evil masquerading as virtue. Here the people hurried along as in other capital cities, but they appeared neither to like anything, nor to look at anything, nor take any notice of one another. Women seem to be held in little honour in the Soviet Union. If they are not doing the hardest and dirtiest work on road and line, loading trucks and lorries, bundled in nameless black garments and shod in men's boots, they join the ceaseless stream of ill-dressed shoppers going to and from the GUM, the central store in the Red Square, in the hope that something has come in. They are neither ugly nor pretty. It is hard to tell who is young and who is old. They apparently have no plans, no one is going to a meeting, or to rearrange something or make a fuss as they are in London. They are either working or non-working, that is all.

The next day we went into a church. Here all was changed. Here were the Russians I was used to in the West. Hundred of them packed tightly together. Here they were relaxed and at home. Here there were strong old faces full of expression. It has been reported that some of the younger women who have begun to go to church have said that only there do they feel truly themselves. Here was radiance. Among the lovely glittering lights and the new gold leaf, the eikons, and the brightly coloured carpets, the tablecloths covered in roses, the tureens of holy water and in the slow shapely liturgy they were happy at last.

Outside in the street was the same colourless Moscow, the same boredom. Indoors and in cafés it is happier, but

conversation is very frustrating. The Russians, I felt, qualified everything they said. When I said to one man, that women had such dreadful jobs, he answered 'well, they chose their jobs—they are not forced'. When I looked dissatisfied he added 'No, it isn't really women's work'. This happens again and again, until one feels confounded. Russians outside the Iron Curtain are confiding and outspoken, they often say too much what they think, but here their sense of truth seems damaged and the Russian character spoiled. To lie during the terror is quite other than this chaos and lack of direction or truth, and the subtle corruption which soon I felt entering my own soul. After a time I even found the churches depressing. Despite all the courage and beauty and ancient rites, the holy priests and the devotion of the faithful, they remained too still and perfect, as though covered with a golden ice. I began to long for those boring notices given out about Jumble Sales, and the Children of Mary, and the pamphlets and the posters and appeals for Foreign Missions, for the collecting boxes for good causes, and the bad taste of our churches.

We spent a good deal of time with the Church leaders. We visited churches and Theological colleges. We went to a monastery and to the patriarchate. There was a great deal of very frank conversation. I could only listen and hope to understand. The chief impression I had of the attitude towards Catholics was one of resentment. In some sense it seemed to be a cry for help. I think they felt that this cry had been to a certain degree answered by Anglicans who had visited Russia where Catholics had not, who had sent theological books to libraries where there was not one Catholic book on the shelves. The Anglicans had shown much brotherhood. One young man even said that the Church of England was much the nearest to Orthodoxy. Often Catholic doctrine was misunderstood or misstated and I was too ignorant to dare to answer.

In Russia they are out of touch with the newer trends in Orthodoxy too, and one can hardly blame them in their isolation for being out of touch with modern Catholic thought. As well as lack of knowledge there is an emotional barrier and at moments there was real bitterness. Although in Russia the relation was good, they had, they maintained, made

overtures to Catholics and been rebuffed. No one in England had shown any interest in their difficulties. They had written, they said, to Rome and had had no reply. A Catholic minded group of Swedish pastors had lately visited them and had everywhere celebrated the Swedish Mass. This had deeply touched the Russians. In their imprisonment many small things loom large and appear as affronts, but a very small amount of friendly action would loom still larger.

I wondered if Catholicism or Protestantism would have done better under Communism, would have borne better witness, withstood any better the subtle corruption. Would there have been more link with the world, or would the faith have failed to survive?

One Orthodox who had plodded on through fear and indifference, persecution and abuse, maintained in my hearing that the Church could not herself err. 'We could never admit that' he said in deep humility. A Protestant who had been arguing with him ended by saying that he too began to see that the Church was more than the people.

The Holy Father has indicated that Catholics must put their own house in order, and then turn to other Christians. One of our grave faults is the lack of knowledge of and interest in our even-Christians. Again and again I felt ignorant and inadequate. If only for five minutes I could turn into a learned theologian, or an eloquent Father! There was nothing an ordinary believer could do but light a candle and kiss an eikon and pray humbly at the tomb of St Sergius.

JACYNTH ELLERTON.

THE RUSSIAN CATHOLIC CENTER IN SAN FRANCISCO, CALIFORNIA

FAMED as a cosmopolitan community with a superb geographic location by the Golden Gate, the city of San Francisco is a socio-cultural blend of several races and nationalities. Prominent among these are some forty thousand Russians, largely refugees and immigrants and their descendants.

Religiously speaking, the majority claims real or nominal allegiance to the Russian Orthodox Church, but ecclesiastical affiliation is divided into three main groups—the American jurisdiction with Metropolitan Leonty in New York, the Immigrant jurisdiction calling themselves the Orthodox Church-outside-Russia with Metropolitan Anastasy, and a smaller group comprising the patriarchal jurisdiction under the authority of the patriarch of Moscow.

For many of these Russians, it would seem that their cultural ethos, blood and language remain stronger than their active participation in Orthodox religious services and the social gatherings centred in the Church. They are doing well if all the churches of the three jurisdictions gather congregations numbering two thousand for the Sunday liturgy. Thus the Russian diaspora has become a field for missionary endeavours ; and it is doubtless accurate to conclude that the Orthodox are not holding their people—at least in the area under discussion—and that new and untried methods must be perfected if the apostolate is to bear lasting fruit.

As is well known, the Holy See in Rome has long expressed an especial solicitude for the Oriental Churches and peoples, both Catholic and Dissident. One of the bright spots on to-day's religio-cultural horizon is the increasing interest, on the part of Latin-rite Catholics, in the reunion of the Churches and the welfare and progress of the Oriental bodies. Consistent with this development, numerous efforts at bridging the separation and composing differences between Catholicism and dissident Orthodoxy are being made from both sides. Our present consideration concerns the Russian Catholic Mission and religio-cultural center in San Francisco.

Certain Jesuit Fathers of the Oriental rite had believed for a number of years that Oriental Catholicism ought in some manner to bear witness amid the extensive Russian community in The Bay City. The University of San Francisco,

sponsored by the Society of Jesus, and long established in the area, seemed a logical point from which to get started in launching this comparatively recent phase of the Oriental apostolate. It was determined at one point to begin with the construction of a church edifice in authentic Russian style. Here both Dissidents and Catholics of Eastern Tradition could worship amid familiar and cherished surroundings, and the former might be able, if so moved, to enter into full Catholic communion. Some sixteen thousand dollars were collected towards this project. However, for a variety of reasons, it became difficult to make further collections, and it was realised that a church edifice which would adequately answer the need, would cost far more than the sum on hand. Furthermore, a house for clergy, study groups and social gatherings was an urgent necessity. Therefore it was decided to concentrate upon the acquisition of a building sufficiently large to allow remodelling for chapel and other purposes.

It was virtually single-handed that Father Andrei Urusov, s.j., proceeded to the task of acquiring and adapting the house on 20th Avenue, the culmination of much planning and a certain shifting in policy. From the original emphasis on showing forth the meaning and the splendour of the Eastern liturgy, it was determined to provide quarters for an educational and social apostolate where the Sunday liturgy might still be celebrated with regularity and in suitable surroundings.

What had formerly been a three-storey family residence, then a kindergarten, was now to be recalled from a semi-abandoned state to become a religious and educational and charitable centre largely constituted to meet local needs. It would be possible to celebrate the liturgy according to the authentic Russian rite; space would be available for living quarters, libraries, offices and conference rooms; a haven would now be had from which to dispense help and advice to those Russian refugees for whom a stop-over or a job in San Francisco was but one step on the long journey to their permanent destination. Thus proselytism and conversion as such were not reasons uppermost in founding the Center; but it was to be a 'witness' in the midst, or on the periphery, of a particular religio-ethnic group in order quietly and effectively to teach the lessons of world-Catholicity.





Placed under the aegis of Our Lady of Fatima, the Russian Center was dedicated on her feast day, 13th October 1956. The rear garden shrine to Our Lady of Fatima and the graceful blue onion-shaped cupola over the street entrance to the chapel, bespeak the Oriental purpose of the center and impart a certain Russian flavour to the over-all architectural appearance.

Interior renovation was accomplished with an eye to practicability and the needs of the house. On the first floor, an area formerly comprising a large dining-room and living-room was altered to form the chapel complete with eikonostasis and eikons. Lack of funds and doubtless of qualified local artists, rather than any deficiency of taste in matters of religious art, account for the fact that several of the eikons on the side walls are lithographs or, if paintings, are of inferior quality. They frequently represent a westernized style of popular devotion in the over sentimentalized portrayal of saints' features. However, certain interesting and outstanding exceptions must be mentioned. Among these is a copy of Rublev's Old Testament Trinity, one of the world's most famous eikons. The titular eikon of the center, Our Lady of Fatima, is a contemporary work, executed in Paris according to the classic canons of Russian eikon painting, that is to say, applying egg tempera colours to a carefully prepared wood surface. Our Lady appearing to the three Portuguese children is presented in the elongated, hieratic form associated with high Russian iconographic art. Not only in respect to one's personal devotion in prayer, but likewise in point of education in Catholicity, it is significant to contemplate an example of occidental religious phenomena transposed to an eastern artistic setting.

Thus the liturgico-artistic adaptability of the Oriental rites is worth pondering. Generally speaking, in the Latin-rite church edifice, Our Lady of Perpetual Help represents the most common borrowing from the art and spirituality of the East. But in the Oriental rites, fluidity of adaptation extends not only to liturgical languages, but also to the realm of art. In the chapel of the Russian Center there are several noteworthy examples of 'western' devotions and art concepts being treated in the 'eastern' manner. Thus a picture of Our Lady of Guadalupe has been framed and hung in the manner

of an eikon, even to the vigil light holder suspended from three chains before it. One of the prominent panels on the right side of the altar screen contains an oriental-style painting in oils of St Theresa of Lisieux, commonly known as The Little Flower.

As can be noted from the general view of the chapel interior, the ceiling remains quite low, thus permitting the installation of an eikonostasis not impressive by virtue of height. But the screen encloses the entire width of the sanctuary, possesses the three liturgical doors with the royal door in the centre and is, by virtue of simple excellent construction with wood surfaces gilded, entirely adequate to perform its liturgical function. From left to right on the altar screen in the painted panels, we have St Nicolas of Myra, an archangel, and our Blessed Lady with the Child immediately to the left of the royal door. To the right, as required by eastern liturgical standards, we see our Lord seated, holding the gospel book and hand raised in blessing ; next comes St Stephen, and in the last panel to the right, St Theresa of Lisieux. Viewed as art concepts, these eikonostasis pictures in their execution have been considerably modified by occidental style, particularly and logically, in the case of The Little Flower. Encased in the arch above the royal door is a painting of Christ at the Last Supper, surrounded by certain of his disciples. Small panels in the doors themselves, to the number of six and done in oils, portrays the Annunciation to our Lady and the four Evangelists.

To attend a Sunday liturgy at the center is to realise the two-fold liturgical mission of its apostolate. Providing Mass according to an Eastern rite for those who by birth and upbringing prefer to worship in this manner, and educating the Latin-rite members of the congregation in the wider horizons of Catholicism, are tasks whose influence cannot be measured statistically. Their effects may begin to be perceived next year or next decade and beyond. Meanwhile the power of prayer and the force of example accomplish their silent work in a world where many of the old moorings have been sundered, but where the new day dawns as yet with uncertainty.

This task of liturgical education and influence at the Center is greatly strengthened by an intellectual apostolate which

provides four libraries in the house for consultation and research. Perhaps the most extensive consists of books in Russian, German, French and other languages on the history and religious art of Russia and other Slavic countries. Smaller in point of number of volumes, but of ranking significance, is the collection on Eastern Catholic theology in the languages of western Europe, especially French. Thus works emanating from *ISTINA*, the Dominican Institute for Oriental studies near Paris, and from the bi-ritual Monastery of Chevetogne, Belgium, are well represented. Collections of periodicals dealing with Marxism and Communism and conditions behind the Iron Curtain are in evidence. It is only fair to point out that, with added financial resources, it would be possible to subscribe to a wider variety of current literature bearing on Russian and Eastern problems, both religious and secular, in Russian and other languages. Of considerable interest, but of less significance, is a general library in English, containing Catholic books and periodicals largely originating in the United States and having but little bearing on Oriental questions.

The author of these lines has been privileged on numerous occasions to visit the Russian Center, to partake of the hospitality of the house, and to talk to the assistant-priest, Father Patzelt, who is at present in charge during the absence of Father Urusov. It cannot be stressed too strongly that, for the Latin-rite Catholic, such visits are of the highest spiritual and educational value. Unfortunately, it must be admitted that the majority of our good and zealous Latin-rite parish priests, both in and out of the pulpit, make little or no effort to convey to their flocks the wider, deeper reaches of Catholicism as evident in the history and position of the Oriental Catholics.

Basically One in Faith and in Unity, the Church is, liturgically speaking, the Bride of Christ clothed with variety; and we must ever remember that Unity is not to be confused with a uniformity which leaves the impression that to be a Catholic in good standing, one must pray in Latin, think only in philosophic terms of neo-Scholasticism, honour only a celibate clergy, or provide a church art limited to occidental styles.

Based upon clear indications in the world of to-day, one may hazard the prophecy that to-morrow, the liturgical and art forms of the Occident will increasingly lose their effectiveness among the emerging peoples of Asia and other non-Caucasian regions. Thus the Latin-rite together with western European and Anglo-American modes of religious thought and procedure may very well diminish in importance as history moves on. A new day and a new significance for the Oriental rites may be dawning. We cannot afford to ignore or to underestimate their theological and philosophic contribution to the Church of Christ. The presence and work of the Russian Catholic Center in San Francisco attest to an increasing number of witnesses in this field, suggesting a wider, richer, visible expression of Catholicism to-morrow.

H. D. ELLIS.

DOCUMENTATION

THE present issue of *Unitas* (Summer 1959, pp. 106), quotes from *The Messenger of the Russian Christian Students' Movement* (Russian), some comments of three Russian professors on the forthcoming Ecumenical Council.

First that of Bishop Cassian; he is rector of the Orthodox Theological Institute in Paris and Professor of Scripture.

He reduces the disagreements between Orthodox and Catholics to three points:

1. 'The Roman Catholic doctrine concerning the procession of the Holy Spirit not only from the Father but also from the Son.'

2. 'The doctrine of the conception of the Most Holy Mother of God by her parents, without the transmission to her of original sin.'

3. 'The dogma of the Papacy.'

'The first two', the bishop says, 'do not constitute an insurmountable obstacle to Church unity. As regards the dogma of the Papacy the bishop would be in favour of a more exhaustive study of the scriptural foundations themselves. This could take place, as at the Council of Florence, within the Council itself or in some less official meeting.'

Second, Professor John Meyendorf, who is professor of Byzantine Church history in Paris. He thinks that the Orthodox will be able to take part in an ecumenical council along with Catholics only on condition that the agenda should include 'a re-appraisal of the enormous and fundamental evolution which has taken place in the life of the Western Church between the nineteenth and twentieth centuries. For this evaluation contains the main obstacle to the unity of Christians in the true faith.' It is necessary 'to get back to the sources'.

Third, the Arch-priest George Florovsky, professor of Patrology at Harvard University, U.S.A., and one of the leading Orthodox theologians. Dr Florovsky considers it 'inopportune that Orthodox should be present at the forthcoming council, even as observers. Instead, he thinks it would be possible, and a good thing, to have some Orthodox theologians taking part, with ecclesiastical authority, as 'qualified persons'. The above are only the salient points.

A CONFERENCE IN ROME ON EASTERN MONASTICISM

A CONFERENCE on Eastern monasticism was held under the direction of the Pontifical Oriental Institute in Rome last Easter. It was essentially a conference of specialists, a study seminar rather than a public congress. About one hundred scholars took part, most of them priests, coming from various parts of Europe and farther afield. During an intensive four-day programme, fifteen papers were read, each in full session, with a period of discussion afterwards. The lecturers themselves were all distinguished in their particular field of study, and drew on first hand experience and original research to furnish the material for their papers. Cardinals Agagianian, Pizzardo and Valeri, and the Abbots of Grottaferrata and Ettal were among those who honoured the conference with their presence. On the morning of 11th April, all participants were received in special audience by Pope Pius XII, who expressed keen interest in the work of the conference, and discoursed himself on the inspiration and achievement of the early monastic movement, stressing the importance of the contemplative life in the Church throughout the ages.

The first part of the conference was devoted to the treatment of central issues such as monastic spirituality and monastic jurisdiction in the Eastern Church. Fr I. Hausherr, S.J., of the Pontifical Oriental Institute, whose many valuable studies of Eastern spirituality are widely acclaimed, considered in particular the monastic spirituality of the East, first making an acute and thorough investigation from the historical and doctrinal point of view, and then relating this to the question of the unity of the Church. His main theme was that monastic spirituality, as conceived of in the East, is the key to Christian unity, since it is not regarded there, as it is in the West, as a *department* of Christianity, but as its very *essence*. The way of perfection is the way of salvation, and the monastic life is nothing more, in essentials, than the Christian life fully realized. At the same time, he cautiously suggested various ways in which monks might have hindered the cause of Christian unity in the East, by an overeagerness to counteract heresy, a doctrinal stiffening, an overemphasis on certain truths that could in itself have a disruptive effect.

The problem that Fr Hausherr had raised was a subtle and elusive one, but his stimulating and penetrating reflections gave even further evidence of his extraordinarily mature appreciation of the monastic outlook.

The second speaker, Dom O. Rousseau, O.S.B., editor of *Irénikon*, the well-known review of the Benedictines of Chevetogne, explained the unique part played by monasticism in the Eastern Church, illustrating his theme by reference not only to patristic literature, but also to modern Russian writers who have expressed themselves on the subject. He showed how the four Marks of the Church are all fundamentally realised in Eastern monasticism, so that the monk himself is supremely the figure, the living embodiment of the Church in the East. There, where the secular clergy are primarily concerned with administrative and active duties, and marriage is permitted to many of them, it is the monk who stands apart from ordinary society as the man of God, and who is venerated by the laity and sought out as confessor and spiritual director in a way unknown in the West.

The next two papers were concerned with questions of monastic legislation and organization, based on the *Motu proprio Postquam Apostolicis Litteris* given by Pope Pius XII in February 1952,¹ which gathered together and codified the principles and regulations of early Eastern monasticism in an attempt to give new vigour to the monastic life in the Catholic Eastern Churches to-day. Fr C. Pujol, S.J., of the Pontifical Oriental Institute, explained the significance of this important papal document by first establishing the traditional character of the Byzantine monastery—an autonomous house, in which the authority of the abbot was absolute and the contemplative life was the end of all, and then showing how this had become obscured and almost extinguished in more recent centuries, chiefly as a result of Western contact and pressure. The purpose of the *Motu proprio* was to restore the original character to Eastern monasticism as far as contemporary conditions allowed.

Since, as the same *Motu proprio* envisaged, contemporary conditions might require some kind of association among the Eastern monasteries of to-day, Fr G. Rezáč, S.J., of the

¹*Acta Apostolicae Sedis*, XLIV (1952), 65-150.

Pontifical Oriental Institute, investigated the various types of union which existed among Byzantine monasteries in the past. He gave a detailed description of monastic organization under St Pachomios, St Saba of Jerusalem, St Theodore the Studite, and on Mount Athos, discussing the basic characteristics of each of these with regard to the establishment of monastic confederations to-day.

After these general papers, the rest of the conference was taken up with the investigation of questions concerning monasticism among the separate Eastern peoples. An interesting sidelight on Russian monasticism was given by Fr A. Ammann, s.j., author of an important history of the Russian Church, who described the relations in the Ukraine and in White Russia between the Basilian Order and the Catholic hierarchy of the Byzantine rite preceding the first partition of Poland (1772). It was a story of controversy and conflict, stemming in great part from the new character imposed upon Russian monasticism by the legislative reforms and constitutional innovations of the Metropolitan Rutski at the beginning of the seventeenth century.

Then Fr T. Spidlik, s.j., of the Pontifical Oriental Institute, dealt with the more fundamental question of the exceptional importance that Russian monks have given to the Scriptures and the writings of the Fathers, in face of which even their own superiors take second place. Russian monks were bookish, much more so than Greek monks, and sometimes to a fault. This state of affairs arose from the fact that monasticism did not evolve naturally and gradually in Russia, as it did in the Greco-Roman world; it was superimposed on barbarism, as was Christianity itself, and so came to be regarded as something cultivated, that required above all else to be studied.

Byzantine monasticism was considered mainly from the angle of the Studite reform. Dom J. Leroy, o.s.b., gave a most acute and closely documented account of the nature of the reform movement itself, which took its name from the monastery of Studios in Constantinople, where it was projected by the famous abbot St Theodore at the beginning of the ninth century, after the upheavals of the Iconoclastic persecutions. St Theodore's inspiration came from the Eastern Fathers, especially St Basil and St Dorotheos, and it was

their spirit that he strove to restore to Byzantine monasticism by insisting upon strict poverty, manual work and ordered discipline in the enclosed and integrated life of the cenobium.

Then Fr T. Minisci, of Grottaferrata, traced Studite influence on Italo-Greek monasticism in southern Italy during and after the period of Byzantine political domination. The manuscript tradition of the writings of St Theodore there is both early and widely diffused. The teaching of St Theodore is reflected in the career and achievement of men such as the great tenth century ascetic, St Nilos of Rossano, while his writings form the basis of the liturgical and disciplinary *Typica* compiled in the Greek monasteries during the Norman period.

Rather different from these two papers was that read by Fr V. Corbo, O.F.M., on the material surroundings of the lives of the monks in Palestine during the Byzantine period. Fr Corbo has himself recently carried out most intensive excavations in this area, and he was able to illustrate his lecture with numerous slides.

The subject of Eastern monasticism in Africa, little known and often misrepresented, was treated next. First of all, Fr J. Simon, s.j., of the Pontifical Biblical Institute, described the Coptic monasteries of Egypt in the light of the accounts given by Western travellers and missionaries in the seventeenth century. Then Cardinal Cerulli gave a comprehensive survey of monasticism in Ethiopia, both from the point of view of its internal character and history, and of its diffusion beyond the national frontiers into Egypt, Palestine, the Lebanon, Cyprus and even Rome itself!

Two papers followed on monasticism in Armenia and Georgia. Fr G. Amadouni, a Mechitarist from Paris, outlined the history of monasticism in Armenia, and considered in detail the important position held by the 'Vartapets', or priest monks, in the work and culture of the Armenian Church, forming as they did a kind of intellectual élite. Then Fr M. Tarchnišvili, himself a Georgian priest, described the origins and early development of monasticism in Georgia from the fifth century down to the period of emigration that began in the ninth century. The famous monastery of Iviron on Mount Athos was founded about 983 by a Georgian monk.

The final session of the conference was devoted to Syrian monasticism. Fr J. van der Ploeg, O.P., of the University of Nymegen, examined the fascinating question of the influence that the Jewish Essene movement, recently brought to the fore by the excavations of Qumrân by the Dead Sea, might have had on the beginnings of Christian monasticism. In the course of a most illuminating exposition he established the insufficiency of the arguments in favour of any direct dependence.

Lastly, Dom E. Beck, O.S.B., of the Collegio S. Anselmo in Rome, a learned authority on the life and works of St Ephraem of Syria, discoursed at length on the monastic references and ideas that can be found in the writings of this great doctor of the Church, illustrating his remarks with many significant quotations.

The work of the conference was drawn together and concluded by Fr I. Ortiz de Urbina, S.J., who was responsible for its organization, and to whom much of its success must be credited. Since then, all the papers read at the conference, with the exception of Fr Simon's, but including the address of Pope Pius XII, have been published, in the languages in which they were read (French, Italian and German), by the Pontifical Oriental Institute, in a single volume.² Fully documented, with footnotes giving textual and bibliographical references, they form not only an unique symposium of Eastern monastic studies to-day, but also a most valuable contribution towards a deeper understanding of the Eastern Church itself.

JOYCE M. WHALE.

² *Orientalia Christiana Analecta*, Rome, 1958.

NEWS AND COMMENT

WE REGRET THAT OWING TO THE PRINTERS' STRIKE THIS ISSUE IS LATE IN PUBLICATION. THE NEXT TWO ISSUES (AUTUMN AND WINTER) WILL COME OUT AS A *DOUBLE NUMBER* ABOUT DECEMBER.

THE SOCIETY OF ST JOHN CHRYSOSTOM

The Society of St John Chrysostom was formally revived at a meeting in June at which officers and committee were elected as follows : Chairman, The Very Rev. Mgr Consultor, J. M. T. Barton ; Vice-Chairman, Rev. Prebendary R. Pilkington ; Joint Honorary Secretaries, Rev. Ceslav Sipovich and Miss Katherine Hunter Blair ; Honorary Treasurer, Mr J. Farrelly ; Committee, Count Bennigsen (Hon. Mem.), Dom Bede Winslow, Dom Edmund Jones, Mgr Maluga, Rev. John Murray, Miss Christich, Miss H. Giorgiadis, Mrs J. Landry, Mrs J. Lawrence, Mr M. Derrick, Mr G. Jenkins, Mr P. King, Mr W. Kolarz. H. E. Cardinal Godfrey, Archbishop of Westminster, graciously agreed to be President of the Society. The objects of the Society are to work and pray for the unity of all Christians ; to study, and promote interest in, problems of Eastern Christianity ; and to make better known the Eastern Liturgies. The Society will start its programme of lectures and other activities in the autumn. Membership is open to all who are interested in furthering the aims of the Society (annual subscription, ten shillings ; for students, five shillings). Further information can be had from the Honorary Secretary, 18 Carlisle Mansions, S.W.1.

OBITUARY

CYRIL KOROLEVSKY

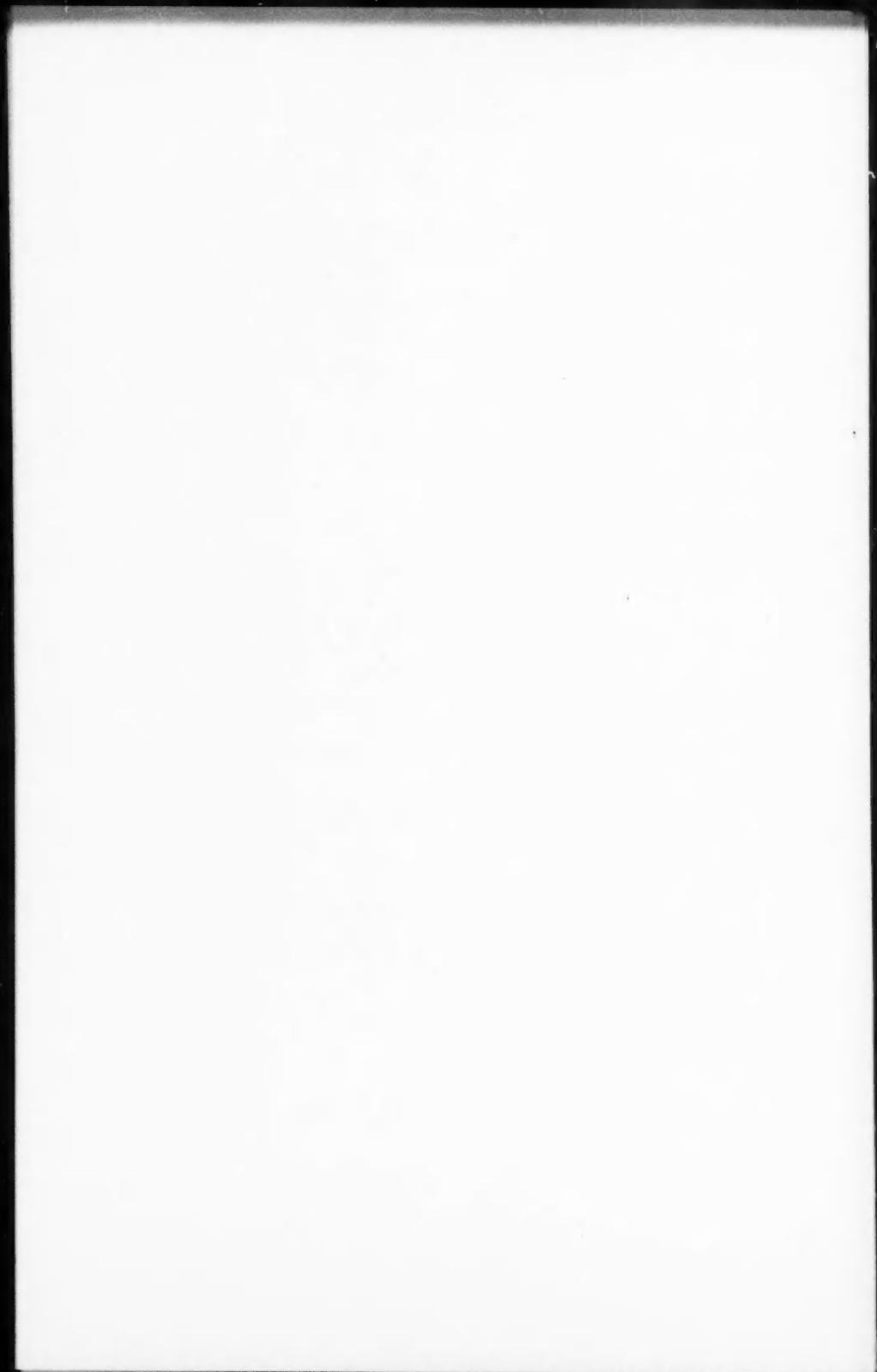
By the death of Father Cyril Korolevsky in Rome on 19th April in his eighty-first year, the Eastern churches have lost an outstanding spokesman, who during the past half-century did perhaps more than any other 'private' person to open the eyes of educated Western Catholics to certain aspects of Eastern Christian history and tradition.

He was in fact a Frenchman, *né* Charon, christened François, born at Caen in 1878. At the age of sixteen he read Father Pierre Michel's *L'Orient et Rome* at a sitting, and two years later entered the seminary of Saint-Sulpice, his mind made up. He was ordained a priest of the Byzantine rite by the Melkite patriarch, Cyril VIII Giha, in 1902, and on that occasion himself took the name of Cyril. He had already, while teaching at the patriarchal college at Beirut, written his first article, in *Échos d'Orient*, and in 1903 he published an annotated French version of the three Byzantine Liturgies, which for its fortunate possessors is still a useful little book. It already shows its author's learning and his characteristic passion for exactness, forthright expression of mind and concern for significant, and sometimes less significant, detail. (He was a master, and ever a generous user, of the art of the footnote.) Between 1901 and 1908 he wrote a series of articles on Melkite history in *Échos d'Orient*, and he projected an *Histoire des patriarchats melkites* in three volumes, of which Volume II (liturgy, hierarchy and organization, canon law) appeared in 1909; Volume III, Part I (history from 1833 to 1855), followed in 1910, but the work was never completed.

Though a priest of the Melkite patriarchate, Father Cyril had from the first a special interest in Russia and, having changed his surname to Karalevsky (Korolevsky), he in 1909 came under the jurisdiction of Metropolitan Andrew Szeptycki of Lemberg (Lvov, Lviv). With several other priests he was aggregated, not to this Ruthenian (Ukrainian) diocese, but to the Russian eparchy of Kamenets-Podolsk, which existed in law though not in fact and of which Metropolitan Szeptycki bore the title. However, Father Cyril's ambition to work as a priest among Russians was destined to frustration, whether



Father Cyril Korolevsky (about 1924)



in their own country or elsewhere, and most of the rest of his long life was passed in Rome.

He was commissioned by Metropolitan Szeptycky to pursue research into the history of the Ruthenian Church in the Roman and other archives, and this led to study of the history of other Catholic Eastern churches and of rites other than the Byzantine. Some of the results of his tireless labours were printed in *Bessarione*, the *Dictionnaire d'histoire et de géographie ecclésiastiques*, and other publications. From 1919 to 1929 he was attached to the Vatican Library on behalf of the newly-founded Oriental Institute, and among his writings at this time were masterly studies of the earlier life and work of Andrew Szeptycky (in *Roma e l'Oriente*) and of the rôle of Western clergy in eastern European and western Asiatic lands (in the *Revue Apologétique*) ; both these were republished separately, in 1920 and 1923 respectively. Pope Pius XI chose Father Korolevsky to accompany the then Mgr Tisserant on a special mission in eastern Europe, and it was after Korolevsky's second report on Bulgaria that the present pope, then Mgr Angelo Roncalli, was sent to that country as apostolic visitor. During this time, too, he founded and edited, and to a notable extent wrote, the review *Stoudion*, which during its short life was a mine of information and learning about the Byzantine East.

The year 1927 saw the publication of *L'Uniatisme* (Irénikon-Collection, No. 5-6), probably the most discussed of all Korolevsky's writings. He was at his most outspoken and uncompromising in this description, explanation and criticism of 'latinization'—the modification of Eastern rites, in the widest possible sense of rites, by Western influence—a subject which in itself is apt to generate more heat than light on either side. Father Korolevsky established the use of the term 'uniatism' as a depreciatory derivative of 'uniat'—itself a neologism originally adopted with a hostile sense by opponents of Rome, as he pointed out ; but his aims were not simply negative, and he further developed their positive aspects in *Irénikon* in 1929-31.

Father Korolevsky was appointed a consultant of the Sacred Eastern Congregation in 1926, of the commission for Russia in 1927, of the preparatory commission for the codification of Eastern canon law in 1929, and of the Eastern

liturgical commission in 1931. He was particularly active for the last named, and had an important part in the production of a number of liturgical books of various rites. An indirect by-product of this work was the study of *Liturgie en langue vivante*, of which an English version has been published (*Living Languages in Catholic Worship*, Longmans, 1957). When in 1932 the Eastern Congregation published its detailed *Statistica . . .* of the Catholic Eastern churches, it was not difficult to pierce the anonymity of the historical sketches therein.

Many of Korolevsky's writings are now very difficult, or impossible, to obtain, including the valuable Italian version of Father Janin's *Les Églises orientales et les rites orientaux*, which was revised and edited in collaboration with Father C. Gatti. It was published at Genoa in 1942 and dealt only with the churches of Byzantine rite. Soon after its appearance Father Korolevsky had a serious breakdown in health; it did not however wholly bring his work to an end, and he still wrote in *Orientalia Christiana Periodica*, in the *Bollettino di Grottaferrata* and in *Unitas*. Apparently his last writing of any length (except for *Liturgie en langue vivante*) was a series of articles in *Proche-Orient Chrétien* in 1952-54, on 'Un projet d'Anthologie pour la lecture privée de l'Office divin' of the Byzantine rite. THE EASTERN CHURCHES QUARTERLY was several times honoured by his appearance in its pages, notably in a long article on the liturgical publications of the Eastern Congregation (Vol. VI, Nos 3 and 7, 1945-46).

We have given here simply a brief outline of Father Cyril Korolevsky's output as a writer. It is much to be hoped that in due time there will be forthcoming a critical estimate of his work and of the career and character of this remarkable man. May the Lord God give him rest with the blessed.

D.A.

RECENT PUBLICATIONS

Parents and Priests as Servants of Redemption by Athenagoras Kokkinakis. Pp. 191 (Morehouse-Gorham Co., N.Y.) \$4.00.

This treatise is by the dean of the Holy Cross Greek Orthodox Theological School. It presents the full theological values that should underlie the life of the Christian parent and priest. It is written for Orthodox and is based on the theological tradition of the Orthodox Church but Catholics may well profit by the deep sacramental spirituality of the author in his treatment of the matter. It also gives full information on all aspects of these two sacraments and if the bishop of Elaia treats the other sacraments in the same way this series on Redemption will be most valuable.

There is however, one great blemish to the work and that is that the author seems to go out of his way not merely to give the Catholic view or teaching where it differs from the Orthodox (this would be to the good) but to place the Catholic interpretation as always in the wrong. There is no attempt to see how the two traditions of Rome and Constantinople point, in the main, to a similar doctrine founded on apostolic teaching. The book should have been written to bring Orthodox and Catholics together, it can now only be read by Catholics after due warning and preparation. But the part dealing with Orthodox teaching is excellent.

DOM BEDE WINSLOW.

Silent Bedes by S. G. A. Luff. Pp. 93 (Longmans) 8s. 6d.

A very useful set of meditations on the Rosary. It is also full of poetry. There is an appendix on the historical evolution of the rosary of our Lady.

K.E.E.W.

Seeking the City by E. C. Rich. Pp. 134 (Burns Oates) 18s.

A spiritual autobiography. It is however much more, it gives a very good picture of the religious life of the Anglican Church to-day. The author started his religious life in dissent but passed into Anglicanism while still a boy.

He sat under Father Stanton at St Alban's, Holborn. But it was the teaching of Dr A. J. Mason and Dr A. W. Robinson at All Hallows, Barking, that formed his churchmanship—Catholics and Reformed. He came under the influence of many other churchmen—A. E. J. Rawlinson, Scott Holland, H. M. Burge, bishop of Oxford, to whom he was, for a short time, domestic chaplain. He worked in a number of parishes; St Mary's, Redcliffe, St Mary's, Bourdon Street, Mayfair, St Nicholas, Chiswick. He worked as inspector of schools and he was a canon of Peterborough. To quote Mr Rich's own words, 'I believe wholeheartedly in the Church of England in spite of her serious declensions and shortcomings'.

'Then on 19th May 1956, after thirty-five years in the ministry of the Church of England, I made my submission to the Catholic and Roman Church' (quoted from the foreword).

Mr Rich had not been a party man, he had all along been in search of the truth. The Catholic Faith and not its ritual had attracted him. It was the Report of the Commission on Doctrine and the resolution of the Convocations of Canterbury and York on the Church relations with the C.S.I. that shook him. That J. H. Newman answered his doubts about Rome his book makes abundantly clear.

B.W.

Aramaic Grammar (Method Gaspey, Otto-Sauer) by Rev. Thomas Arayathinal, M.O.L. (St Joseph's Press, Mannaham, Verula State, S. India). Volume II, 1959.

The *E.C.Q.* reviewed the first volume of this grammar last year. What the Rev. J. P. M. Vanderploeg, professor of O.T. Exegeses, Hebrew and Syriac at Nymegen University, wrote in his introduction to Volume I has its weight also here: 'those who have studied this grammar thoroughly possess a key to the whole field of Syriac literature'. Of that introduction we now also quote his final words: 'if it is used properly this grammar will provide the student with an extensive practical knowledge of Syriac'. As in Volume I, here too, Morphology and Syntax are taught gradually and *pari passu*, but again the author has been careful to add a list of references to the syntactical usages according to the

usual division (cf. *Rules of Syntax*, p. xii) and we meet here with the more complicated construction which any advanced student should tackle so as to become as proficient in reading Aramaic as his is in reading his mother tongue, for then indeed, and then only, will he enjoy it. This Aramaic Grammar is approved by the University of Kerala. There is also a key to all the exercises.

E.W.L.

Crucial Problems of Modern Philosophy by D. J. B. Hawkins. Pp. 150 (Sheed and Ward, 1957) 10s. 6d.

Readers of Mr Hawkins' earlier philosophical works will not be surprised at the task which he sets before himself in this one. The task is to assess modern philosophy understandingly and yet critically, in the light of the principles of the *philosophia perennis*. Modern philosophy for this purpose is allowed to include existentialism and dialectical materialism as well as British analytical philosophy, though this last very naturally is treated at the greatest length.

Dr Hawkins takes the line which must be taken by anyone who is going to end by defending scholastic realism. He sees the moderns as men gifted with genuine insights on many points relating to perception and knowledge, yet always reaching perverse conclusions on the whole, because of a failure to grasp the full-blooded character of the contact which we have with the object in perceiving. This failure is due to something which Descartes brought into philosophy, and which his successors have not been able to detect and abjure.

The writer argues that more can be said for common perception and common sense realism than has usually been acknowledged in modern times, and he proceeds to say it himself in a systematic way, which becomes by natural development a sketch of a philosophy on scholastic lines.

A reader who stands within the modern movement will ask whether it really is so obvious that common sense must be made central in philosophy, at any rate in the way in which the writer here makes it central. If you do take this step, you will arrive at a kind of scholastic realism : this may be granted. But the whole point of modern philosophy is to raise questions about the nature, meaning and function of common sense

and of our other thought-structures, on a more radical level of discussion than this author is willing to accept. The real issue between modern philosophers and scholastics is just this—how far the modern insights demand of us an attitude to common sense which is less respectful than, or respectful in a different way from, the Aristotelian tradition.

Even if we differ from the author on this key point, we may be grateful to him for helping us to see the point, and for many incidental lights thrown upon our modern philosophical heroes and guides.

H. A. HODGES.

BOOKS RECEIVED

Cambridge University Press : *The Council of Florence*, Joseph Gill, s.j.

University of Chicago Press : *The Weekday Lessons from Luke in the Greek Lectionary*, William D. Bray.

S.C.M. Press : *The Liturgical Movement and the Local Church*, Alfred R. Shands : *Marriage and Celibacy*, Max Thurian.

Josef Müller, München : *Neues Testament*.

The Catholic Centre, Madras : *Active Participation of the Faith in the Liturgy of the Church*. A Study Week.

Editorial 'Sal Terrae', Santander : *Iglesias de Oriente*, A. S. Hernandez, s.j.

Mowbray : *The Position of the Celebrant at the Eucharist*, R. C. D. Jasper.

Editions du Seuil : *Pauvre et Saint Curé D'Ar*s, Daniel Pezeril.

Longmans, Green & Co. Ltd : *The Light of the Rainbow*, H. C. Graef : *On Penitence and on Purity*, Tertullian : *Mass through the Year*, Vol. II, A. Lohr.

Sacrum Poloniae Millennium, Kome : *From Florence to Brest*, O. Haleki.

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